THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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The Marriage Ritual of the Church of England.

The Christian world, at the present day, manifest surprising dexterity in making God appear responsible for their doings. They remind us of the Scribes and Pharisees in the days of Jesus, who substituted the traditions of the fathers for the revelations of heaven, and, in their conceited wisdom, believed that no improvement could be made on their inventions. As it was with them, so it is now with the Christian sects of the day—if the outside of the platter appears clean, they seem to care but little about its contents.

The superstructure of modern Christianity consists of spiritual interpretations of the Scriptures, mystical definitions, and ambiguous assertions, originating in a desire to patch up something with which to hide men's moral deformity, instead of exposing the disease and applying a proper remedy. Men's vain imaginings have carried them so far astray from reason and revelation, that it seems quite impossible for them to return to the simple principles of truth; or to see that they assume to dictate to the Almighty what He ought to have said or done, instead of obeying the instructions which He has given. In nothing is this more apparent than in their principles and practices with regard to the important relations of husband and wife, parents and children.

If we take the time-honoured Ritual of the Church of England, and examine the marriage ceremony therein contained, and which is recognized by the civil and ecclesiastical law, we shall there find abundant proof of the above assertions. We do not select this ceremony for examination, through a desire to make any invidious distinction, but because the forms of marriage, among many other Christian sects of the day, have originated from it, and the principles embodied in it are pretty generally received throughout Christendom.

We will first examine the reasons there given why the Lord instituted the holy order of matrimony. "First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy name." The doctrines involved in this, Latter-day Saints most emphatically believe and adopt. They are fundamental principles in their present domestic institutions, and the necessity of these principles being carried out, in order to save a remnant of this generation, is one of the reasons why the Lord has again revealed the celestial law of marriage. A leading reason why this law is practised in Utah, is because the world have so generally neglected to bring up their children "in the fear and nurture of the Lord," and He has decreed, that those who do not repent shall be cut off, like other wicked generations who

have gone before them. In order that the earth may not be left desolate, He has instructed His people to organize the marriage relations on primitive principles, that thereby a seed may be raised up who will serve Him and work righteousness.

It is evident that the commandment, to "increase and multiply," was considered by the Lord to be of the first importance, from the fact, that it was among the first which He gave to Adam and Eve, while we have no account of the ten commandments being given until the time of Moses. When we consider the manifest importance which the Lord attached to this commandment, and which to legitimately carry out He not only created man male and female, but instituted the sacred ordinance of matrimony, guarded by the most stringent laws, it is most surprising with what neglect, indifference, and mock delicacy it is treated by the Christian world.

The ten commandments are inserted in the catechisms, taught in the schools, and emblazoned in the churches. This we cordially approve of, but while it is done, why is it that one to which the Lord has given precedence is left altogether in the shade, together with those righteous laws which He gave to ancient Israel to guard the marriage rites, and which He has again renewed through His prophet Joseph in the present day? The reason is obvious, men have remodeled the laws and institutions of the Almighty, in order to suit them to the tainted moral atmosphere which they choose to live in, and the low condition to which they have descended.

The next reason given in the Ritual for the institution of matrimony, reads as follows, "Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body."

Query—was it here intended to exclude those who might not belong to the Church, and therefore could not be regarded as being "members of Christ's body," from the pale of matrimony? Or was it considered that their unhallowed desires would not require so sacred a cloak to hide them? Any school boy will discover by reading the first and second chapters of Genesis, that the Lord gave Eve unto Adam, and also gave them the first commandment before referred to, previous to the fall, and, consequently, before the sins of fornication and incontinency existed. Therefore, God is here accused of prostituting the sacred institution of marriage, to the base purpose of pandering to men's lusts.

This second reason stands out in bold relief, in the Ritual of the Church of England, as an unimpeachable witness of the corrupt and licentious views which the sanctimonious reverends who formed, and the goverment and people who have adopted and followed it for generations, have of the sacred ordinance of matrimony. We most solemnly protest against the Almighty being thus accused of dabbling in the filthy pool of man's depravity, and of providing a refuge for those evil inclinations, for which they alone are responsible, because they are the fruits of their own transgressions of the laws of God for generations.

We are as ready as others possibly can be to admit, that in every point of view marriage is incomparably better than indulgence without the sanction of law and order. A great cause of condemnation to this generation is, that they do not live up to the rules of right and wrong which they themselves have adopted. But why this maudlin morality, this hypocritical delicacy? Why should not Christians, who try to make such a show of truth and honesty, endeavour to use a little of i in matters of such vital importance? Why not acknowledge that men are so filled with corrupt and ungovernable lusts, and that their condition is so deplorable, that it is necessary to resort to some expedient as a partial remedy, and recommend this as a consideration why men should marry, thus recognizing it as an invention of their own, instead of having the sin to answer for of accusing the Almighty of being the author of the expedient. We will pass on to the third reason.

"Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity." The rather ambiguous phrase, "ought to have," indicates a doubt in the minds of the framers of the Ritual whether this great object of the marriage state would be generally attained. At the time it was adopted, no doubt the marriage relations were already in such a corrupt condition that it was thought best to touch the subject lightly, in order to save men's consciences. The authors

of the Ritual evidently felt the same sickly charity—so consonant with depraved natures—for the sins of discord and hatred, that they manifested for fornication and incontinency. God gave Eve unto Adam to be a help-meet unto him, and we doubt not but what He intended that assistance, respect, and affection should be mutual between man and wife. The great fault we have to find is, that these things are not enforced as a necessary requisite, in order to attain the object of marriage. Neither are the Lord's purposes in establishing the institution carried out unless children are brought up in righteousness, or as previously expressed, "in the fear and nurture of the Lord."

It is an old proverb that "like begets its like." It is of the same import, and just as true, as that saying of our Saviour's, "A corrupt tree cannot bring forth good fruit." When hate and bitterness exist in the parents, these evils, prolific with all the ills of life, will be engendered in the little olive plants which spring up around their table, and will only be fully developed in the maturity of their organizations. It is the perversion and abuse of the rights and blessings which should exist in the sacred precincts of the domestic circle, that have engendered bitter animosity in the heart of man to his fellow. For generations it has been the nursery of jealousy, revenge, and all the dark passions of human nature; the ripening fruits of which the world are continuing to reap, more and more abundantly, in individual sorrow, domestic infelicity, social bitterness, and national calamity and ruin.

Much more might be said on this subject, but this is sufficient to show that Latter-day Saints fully coincide in the principle, that the institution of matrimony was ordained for the "mutual society, help, and comfort" of man and woman, and, what is more than the rest of the world are doing, they are endeavouring to make it practically a necessary condition of the marriage state. But they cannot subscribe to that delicate depravity which would lessen the force of righteous principles, because men have become too vitiated to obey them.

The covenants made by the man and woman will in part do very well, under a law which allows a man but one wife. The man is asked with regard to the woman, "Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and *forsaking all others, keep thee only unto her*, so long as ye both shall live?" The obligations imposed on the woman are the same, except that she promises to obey and serve the man. Here we have two persons making a solemn covenant or contract with each other, sanctioned by both ecclesiastical and civil law. This covenant is supposed to be, in law, perfectly voluntary on the part of the contracting parties. Setting aside the technicalities and precedents of mere human law, it is the natural, or God's law, concerning covenants, that when one of the parties break the terms of it, if the injured party choose, they are at liberty to consider the contract void.

Now when this sacred compact is broken by the husband, or the wife, and the other wishes to withdraw from it, is not the marriage contract virtually dissolved, and should not a formal and legal divorce be within the reach of all persons so situated? And if by law, or force of circumstances beyond their control, they are still compelled to live together as man and wife, is not every child born after that time illegitimate? Justice, the laws of God, and reason, say yes. But English law virtually says, the man, or woman, must remain in this miserable, unnatural, and therefore criminal position, unless they happen to be one of the favoured few who are rich enough to buy justice, and the privilege of doing right. Why is the privilege of avoiding the worst of all evils—domestic misery—and of seeking happiness in a legitimate channel, to be bought only by an amount of £ s. d., totally beyond the means of nine-tenths of the population of Britain?

Who but the powers of darkness should be credited as the authors of a law which thus shuts up the avenues of relief of nine-tenths of the people, and compels many to pollute the domestic altar with bitterness and hate, and often forces upon a husband or wife the strongest temptations to illicit intercourse? Surely the reality corresponds very well with a ceremony which begins with "Dearly beloved," and ends with "amazement."

Do not the systems of civil and ecclesiastical jurisprudence in these matters, throughout Christendom, bear the impress of the powers of darkness, instead of the saving influence of heaven? In the marriage ordinance of the Church of England there is sufficient correct and

wholesome principle to save society from many of the enormous evils which now exist, if they were only properly enforced and carried out. There is also enough in the present money making, speculating system of legal dabbling in the sacred institution of marriage, and in letting a few paltry pounds pay for the ruin of virtuous women, to damn the nation temporally and spiritually, socially and politically, and it is doing it most effectually.

Can a man or woman living under the curse of broken vows, with the attendant evils of jealousy, loss of confidence, and with loathing and implacable hate rankling in their bosoms, fulfil any of the higher conditions of the sacred covenants which they have made? Can they cherish and sustain each other? Can the woman love and obey the man that she detests for his faithlessness? Can the man respect and confide in the woman that deals treacherously with him? Can they mutually bring up their children in the "nurture and fear of the Lord?" No, they can do none of these things, although the laws of God and the conditions of their marriage covenants require it. They must live in this unnatural, miserable condition, simply because they have not the money to buy their redemption.

The present English law of divorce is a solemn mockery of justice; a libel on the good sense of the nation, and a tacit sanction of conjugal criminalty and its legion of evils.

At the time of marriage, the man and woman covenant to forsake all others, and keep themselves for each other as long as they both shall live. We leave it for our readers to judge how many or how few break these sacred obligations. Sometimes we are compelled to raise a little the vail of hypocritical piety and dissimulating modesty, which partially hides the slimy cesspools of modern civilization, but this time we will leave the curtain down and the imagination of our readers to paint the scenery.

To cap the climax of this wedding ceremony, this strange conglomeration of heavenly principles with the inventions of men, mixed to suit their depraved condition and maudlin notions of morality, we quote the promises of the man in bestowing the wedding ring upon the bride, "With this ring I thee wed, *with my body I thee worship, and with all my worldly goods I thee endow.*" What the framers of this Ritual intended by imposing this covenant upon the man it is difficult to conceive, unless they really meant what the words express in plain English. Perhaps they intended they should be spiritualized, if so it is certainly a singular method of connecting the most substantial acts with spiritual interpretations. We read in the good Book that after the first marriage, which God Himself solemnized, He expressly told the bride that her desire should be unto her husband, and he should rule over her. It seems that the reverend authors—we say authors, for we can scarcely credit one man with the ability to get up such a mixture—could not altogether leave the truth in the shade, for they had just previously called upon the woman to covenant to serve and obey the man. Probably they concluded that the Lord did not understand the matter quite as well as they did, and that it would suit both sides better to have it both ways, first, require the woman to serve and obey the man, and then, have the man covenant to worship the woman, instead of his God—for he could not well worship both—and there leave the matter between them to do either, or neither, as might best suit their caprice. It would have palliated the matter a little if they had honestly left the onus of it upon themselves. But no, God must be called upon to sanction the whole proceeding, by the following solemn invocation immediately appended to the last quotation, "In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

That the institution of marriage is a heavenly one; that it is the only legitimate channel through which men can be brought forth upon the earth; and that the covenants pertaining to it should be considered holy and sacred, Latter-day Saints most assuredly believe. They also believe, that the breaking of these covenants should meet with a punishment proportionate to the enormity of the offence, and, that the one who breaks them should suffer a forfeiture of the blessings pertaining to them. They also believe, that God never gave an ordinance or institution to men, without giving them a knowledge of the forms and ceremonies necessary to carry it out in accordance with His mind and will. In order that this might be done effectually, He has never left a people, who would keep His commandments, without men in their

midst who were duly authorized to carry out His instructions, that they might not blindly adopt institutions, as emanating from Him, which are mixed up with the precepts and corrupt interpolations of men. What are the laws pertaining to marriage in sectarian Christendom, but an admixture of purity with corruption, of a few correct principles, sufficiently neutralized by emanations from man's depravity, to allow him to run wanton in the gratification of every evil desire, and by covering it up under the garb of sanctity, make it one of the most prolific sources of domestic, social, and national evil?

There are two prominent objections to the present organization of the marriage institution—the almost total want of any adequate penalties against breaking its sacred covenants, and the accusing God of being the author of it, when it bears the most evident proofs in itself of being a mere invention of man, and that too, in a very low and degraded condition. Who would need a more convincing proof of this, than to compare the following in the first paragraph of the marriage Ritual—"And therefore is not by any to be enterprised, nor taken in hand unadvisedly, lightly, or wantonly, *to satisfy men's carnal lusts and appetites*"—with the third paragraph which we have before quoted, that marriage was instituted "to avoid fornication; that such as have not the gift of continency might marry," &c. The first embodies a pure principle, the second a corrupt one, in direct contradiction of the first.

Notwithstanding the corrupt principles introduced in the instructions and ceremonies pertaining to marriages, if mankind would keep the covenants therein made, their condition would be incomparably better than it is, and they would have far less sins to answer for, than they have now.

If the covenants made by the man and woman when married—to love, respect, and cherish each other, and to keep themselves only for each other, as long as they both shall live, were broken by one of the parties, and the way was properly opened for the release of the other, adultery, jealousy, bickerings, and hatred, would in a great measure be banished from the domestic circle, and the public prints would not be so often filled with accounts of women being inhumanly beaten, and murdered by their husbands.

The very fact that laws and customs regarding marriage exist among the people, and particularly those concerning children born out of the pale of that institution, is an unimpeachable witness against the nations of Christendom, that they acknowledge that the intercourse of the sexes without the sanction of the marriage covenant is criminal. Do they live up to the law which they have made for themselves? Let the fact that about one quarter of the children, born in Christian Europe, are illegitimate, and that every city swarms with thousands of prostituted females, living on the wages of their shame, paid them by ten thousands of men, both married and single, answer.

Some will probably say, "These laws have descended to us from our fathers, and we have known no better." We admit the fact, and further, assert that those who have not come to a knowledge of a higher law will be judged by the laws of their own adoption, or by that standard of right and wrong which they themselves have set up. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." In Christ's parable of the nobleman, we read that the nobleman said to his wicked servant, "*Out of thine own mouth will I judge thee.*" Both reason and revelation point out these as the principles by which men are judged. When God makes known to them His higher law, they will then as now be judged according to the knowledge of it which is imparted to them. This generation neither live up to the law which they themselves have adopted with regard to the marriage covenants, nor yet receive the higher law of heaven which has been revealed through the Lord's Prophet Joseph Smith. The consequence is, they are running headlong into whoredoms, adultery, and every abomination which tends to degrade themselves, and cut their generations off from the earth. All sexual intercourse, not sanctioned by marriage covenants, is criminal, and the reward of evil will follow it. To the Saints we say, keep faithfully all marriage covenants you have made under the laws of

the land, for by them will the Lord judge you, until you make covenants under a higher law. For those who are married to faithfully keep the covenants they have made, and for those who are unmarried to keep themselves pure and undefiled, is the only way that they can prove, to God, angels, and their brethren, that they are worthy of entering into the higher covenants of the celestial law.

History of Joseph Smith.

(*Continued from page* 168.)

[October, 1840.]

Tuesday, October 6th.

Minutes of a General Conference of the Church of Jesus Christ of Latter-day Saints, held at Carpenter's Hall, Manchester, Tuesday, the 6th day of October, 1840, it being the first day of the seventh month of the eleventh year of the Church; when the following officers of the Travelling High Council were present, viz.: Elders Brigham Young, Heber C. Kimball, Orson Pratt, Willard Richards, Wilford Woodruff, and George A. Smith; other officers, viz.: High Priests 5, Elders 19, Priests 28, Teachers 4, and Deacons 2.

The meeting being called to order at 10 o'clock, by Elder Brigham Young, it was moved by Elder Young, seconded by Elder Woodruff, that Elder Orson Pratt be President of the Conference, which was carried unanimously. Elder George Walker was chosen Clerk.

After singing, and prayer by the President, the Conference at Preston, including the Churches in the care of Elders Melling and Withnall—

Conferences and Branches.			Members.	Elders.	Priests.	Teachers.	Deacons.
Was represented by Elder	Melling,		665	18	23	11	2
Potteries were represented by Elder	A. Cordon,		248	9	32	9	9
Birmingham Branch	"	"	4				
West Bromwich	"	"	21		3	1	
Ohtheroe Conference	"	T. Smith,	295	10	11	9	3
Herefordshire, &c.	"	W. Woodruff,	1007	19	78	15	1
Glasgow, and regions round about		S. Mulliner,	193	8	7	5	3
Hilsboro' Branch, Ireland, by		E. Curtis,	5				
Isle of Man Branch	"	H. Clark,	6				
Liverpool Conference	"	Priest W. Mitchell,	100	3	4	2	1
London Branch	"	Elder H. C. Kimball,	11		2		
Macclesfield	"	Priest J. Brown,	71		6	2	2
Altrincham Conference, including Middlewich, Northwich, and Peover, was represented by		Elder W. Berry,	82	1	3	3	3
Bedford Branch	"	Elder B. Young,	36	1	1		
Stockport,	"	Elder Littlewood,	140	2	5	2	1
Bolton,	"	Priest Barrows,	61		2	1	
Duckinfield,	"	Elder Albiston,	76	1	3	1	
Edinburgh Conference,	"	Orson Pratt,	43		2		
Pendlebury Branch,	"	H. Royle,	86		2		
Yeales,	"	Brother B. Leather,	13		3		
Whitefield,	"	Elder Walker Johnson,	39	1	2	3	
Ratcliffe,	"	John Allen,	16	1	2		
Brampton,	"	T. Tweddle,	40	1	1	1	
Alston,	"	J. Sanders,	89	2	1	2	
Newcastle-upon-Tyne,	"	Amos Fielding,	6		2	1	
Manchester	"	B. Young,	364	4	27	6	1
Ancrum,	"	Orson Pratt,	9				

The President brought before the Conference the subject of ordinations, and after various observations thereon, it was proposed by Elder Geo. A. Smith, that for the future, ordinations be not attended to, except by the Travelling High Council, or under such restrictions as they may adopt in reference thereto. Elder Young spoke on the subject of Conferences, and also with respect to restricting ordinations; and suggested, that for the future, General Conferences should in a great measure be done away with, or restricted to the Travelling High Council to hold Conferences at such places and times as they may think proper; after taking into consideration the great expense attendant upon holding General Conferences, and the inconvenience experienced by members attending them.

The meeting adjourned at 12 o'clock.

At 2 o'clock the meeting opened with prayer; after which Elder Kimball spoke on the subject of Elders taking upon themselves the responsibility of ordaining officers in this Church; after pointing out the evils that might result therefrom, he proceeded to treat upon the duty of members towards those who preside over them in the Lord, and respecting the members administering to the temporal necessities of those whose calling it is to labour amongst them in spiritual things.

Moved by Elder W. Richards, seconded by Elder T. Smith, and carried unanimously, That all ordinations be confined to or under the regulations of the Travelling High Council.

Elder Young called the attention of the Conference to the case of Emma Bolton, a female from the Potteries, who had conducted herself disorderly. Elder Johnson and others spoke of several cases of improper conduct on her part; after which it was moved by Elder Young, seconded by Elder Kimball, and carried unanimously, that Emma Bolton be cut off from the Church.

The President then called the attention of the Conference to a letter from Isaac Brown, and other officers of the Church at Macclesfield, concerning Elder Heath, and also to some half a dozen charges preferred by the said Isaac Brown, James Galley, Edward Horrocks, and John Horrocks, against the said Samuel Heath, for several items of misconduct, and neglecting the duties of his office; to all of which charges Elder Heath pleaded not guilty. The complainants then entered into proof of the several items, to which Elder Heath replied by stating that the charges against him were in consequence of a misunderstanding, &c. The proceedings opened a wide field for instruction from Elder Young, followed by the President, who recommended the parties to become reconciled to each other, stating that he did not consider the charges preferred against Elder Heath sufficiently substantiated to withdraw fellowship from him; when it was moved and seconded, That no further proceedings be taken on this subject, and carried unanimously.

The Conference then adjourned till 7 o'clock.

At seven o'clock the meeting was opened by prayer.

The President having made such preliminary remarks as the importance of the subject called forth, proceeded to call upon those who were willing to volunteer their services to labour in the vineyard of the Lord, when the officers gave their names as follows—

High Priests—Hiram Clark, Thomas Smith, Alfred Cordon, Thomas Kington, Orson Pratt, Brigham Young, Heber C. Kimball, Willard Richards, Wilford Woodruff, George A. Smith.

Elders—George D. Watt, John Parkinson, David Moss, Martin Littlewood, William Parr, Samuel Heath, John Sanders, Theodore Curtis, Henry Royle, Thomas Twaddle, John Leigh, Amos Fielding, Thomas Richardson.

Priests—William Snailam, William Speakman, John Needham, James Mahon, Frederick Cook, Robert Crooks, William Mitchell, William Black, Robert Williams, William Jones, Thomas Pollitt, Richard Steele, John Burns, Joseph Knowles, Richard Benson, John Wyche, William Roylance, Jos. Street, Jos. White.

Moved, seconded, and carried, that Elder Geo. D. Watt go to Edinburgh; Elder Alfred Cordon to Birmingham, and also take charge of the Staffordshire Potteries Conference, and that John Burns, Priest, go with him.

Elder Thomas Kington to take charge of the Herefordshire Conferences as heretofore, also Garway, &c.; and William Snailam and Joseph Knowles, Priests, to accompany him.

Robert Crooks, Priest, to go to Bolton; Thomas Richardson, Elder, and John Needham, Priest, to go to Herefordshire; Elder Hiram Clark to go to the Isle of Man; Elder Thomas Twaddle to Glasgow; Elder John Sanders to labour at Alston, and go to Carlisle as soon as practicable.

Elder Amos Fielding to go to Newcastle-upon-Tyne; Elder John Parkinson to Greenock; Elder Henry Royle and Frederick Cook, Priest, to Cly in Flintshire; William Mitchell, Priest, to Leeds; Elder Thomas Smith to remain at Clitheroe; Elder John Leigh, and James Mahon, Priest, to go to Arden, Cheshire, and Joseph White and Richard Steele, Priests, to labour under the direction of Elder Cordon.

Elder John Smith to be ordained High Priest, to take charge of the Church in Manchester and the regions round about; Elder Peter Melling to take charge of the Church as heretofore, in connection with Elder H. Withnall; and John Wyche, Priest, to go into Staffordshire, and labour under the direction of Alfred Cordon.

Moved and seconded, That the remainder of the officers who have volunteered, be left to the Travelling High Council to dispose of, and appoint to such places as they may judge expedient; carried.

Moved and seconded, That in consequence of there not being time to transact all the business of this Conference, the ordination of officers be left to the Travelling High Council to ordain from time to time such members as they may consider requisite; carried.

Elder Young then addressed the meeting on the propriety of establishing a fund for the support and clothing of such members as may from time to time be called out to labour in the vineyard, and whose circumstances may require that their necessities may be administered unto. The President then addressed the meeting on the same subject, and pointed out the difference between preaching for money and the Elders having their necessities ministered unto, while they are called to labour "without taking thought for the morrow." Elder Richards followed upon the same subject; also Elder Kimball; after which Elder Young moved, That wherever a Branch of the Church is established, two members be appointed to receive the weekly voluntary contributions of the members, for promoting the spread of the Gospel, and the same to be disposed of by the vote of the Church in Council with the Twelve Apostles; seconded by Elder George A. Smith, and carried.

The minutes were then read and accepted, and the Conference adjourned sine die.

ORSON PRATT, President.
GEORGE WALKER, Secretary.

Thursday, 8th.

Minutes of a Council of the Twelve, viz., Brigham Young, Heber C. Kimball, Orson Pratt, Wilford Woodruff, George A. Smith, and Willard Richards; also Hiram Clark, and Reuben Hedlock, High Priests, at the house of Willard Richards, No. 1, Chapman Street, Manchester; Brigham Young presiding.

Moved by Elder Kimball, That Elder Richards take charge of the *Millennial Star*, seconded and carried. Voted that our publishing office be removed to London as soon as circumstances will permit; and that Elders Hedlock and Curtis go where they please to labour.

W. RICHARDS, Clerk.

Saturday, 10th. David Fulmer preferred a charge against Oliver Walker "For reporting certain slanderous stories of a fallacious and calumniating nature, calculated to stigmatize, and raise a persecution against the Church and individuals in it, in this place, and for a variety of unchristianlike conduct," &c. before the High Council at Nauvoo. The defendant pleaded that "he was not prepared to meet the charge, it being too indefinite," &c. Council adjourned till next day.

Elder George A. Smith returned to London, and was soon followed by Elder Woodruff.

Sunday, 11th. High Council met according to adjournment. The charge against Oliver Walker was taken up, and the following substituted—

To the High Council of the Church of Jesus Christ at Nauvoo—For and in behalf of said Church, I prefer a charge against Elder Oliver Walker, for several different offences hereinafter set forth, as said to be by him done, performed, said, and committed, as well as various duties omitted, &c., all of which was done at different times, periods, places, and seasons, subsequent to Sept. 1st, A.D. 1838, to wit—

For a general course of procedure, of acts, doings, and words, and suggestions by him, the said Elder Oliver Walker, done, performed, said, spoken, hinted at, and suggested, both directly and indirectly, and as calculated to be derogatory to the character of the heads and leaders of the Church, and extremely injurious and hurtful to the upbuilding, welfare, being, and advancement of the same, namely, for fleeing from, quitting, and deserting the society, ranks, and needs of his brethren, in times of difficulty with, and danger from their enemies, "the mob;" restraining from the use of his brethren, his influence, efforts, and needful assistance, at such times of need; as also for joining with, and strengthening the hands, will, evil pursuits, and designs of the mob, and Gentile enemies of the Church, by expressions, hints, and suggestions of a wavering and dubious nature, respecting the faith and order of the Church, and of the professed calling, qualifications, proceedings, &c., of Joseph Smith, junior, as a Seer, Prophet, and one called to bring to light the fulness of the Gospel, &c., in these last days.

Likewise for advancing ideas, notions, or opinions, that the different orders or sects, namely, Methodists and others, could by a pursuit in their faith, order, and pursuits, as readily obtain every celestial attainment and Gospel advantage, as they could by em-

bracing and pursuing the system brought forth by Joseph Smith, junior, in these last days.

And moreover for suggesting within the last six months, at Alton, Nauvoo, intermediate and adjacent places, that in the Church of Nauvoo there did exist a set of pilferers, who were actually thieving, robbing, plundering, taking and unlawfully carrying away from Missouri, certain goods and chattles, wares and property; and that the act and acts of such supposed theiving, &c., was fostered and conducted by the knowledge and approbation of the heads and leaders of the Church, viz., by the Presidency and High Council; all of which items set forth as aforesaid, together with any and all corroborating acts, doings, hints, expressions, and suggestions in any way belong to, or connected with, any or all of the aforesaid accusations, he, the said Oliver Walker, is hereby notified to prepare to defend in said trial.

Dated Oct. 11, 1840, Nauvoo.

DAVID FULMER.

Walker pleaded that he was not prepared to defend himself, and the trial was deferred at his request till April Conference.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 22, 1856.

A WORD OF COUNSEL.—The portions of the Temple Offering allotted to the various Missions and Pastorates under our charge will remain the present year the same as they were for 1855. The Pastors and Presidents of Conferences should be able to obtain from their predecessors all necessary information on this subject. Early and efficient efforts should be made by the Elders labouring in the ministry, and by the Saints generally, to raise the portions of this fund allotted to them. It is of the utmost importance to every Latter-day Saint throughout the world that a Temple be built to the Most High, and making contributions to it is like casting bread upon the waters, which in due time will return a thousand fold in blessings upon the heads of the faithful.

Pastors are particularly requested to apply to us for a new letter of appointment for any Travelling Elder whom they may wish to remove from one Conference to another in their Pastorate; and also inform us when any Elder is recalled from travelling, stating the cause of release and the date of the same.

In the European Missions no one is at liberty to publish any pamphlet or book in defence or exposition of the Gospel, without first having submitted the same to the President of the Mission in which he may reside, and obtained his approval of such publication. Presidents of those Missions will in like manner obtain the approval of the General Presidency at Liverpool, in the publication of such works as they may think fitting to issue for the dissemination of truth in their respective Missions.

In addition to the foregoing, no person in the British Isles should get out placards announcing courses of lectures, or discussions, or replies to articles published in newspapers against the Church or its doctrines, or issue any manner of publication affecting the Saints, or their holy faith, without having first obtained the approval of their Pastor thereon. The propriety and importance of this must be apparent to every Saint. The Church is one great whole in its object, faith, and doctrines, and every public act, particularly of those engaged in the ministry, has its influence, for good or evil, both in the Church and the world. It becomes the Elders to be very careful how they do things from which may result an evil that they cannot undo.

It is no trifling matter for an Elder in Israel to say or do anything that will bring disrepute upon the work of God, or be a stumbling block in the way of the salvation of others, but on account of imperfection, all are more or less liable to do so, hence the necessity of using all possible care. Words that are only spoken may be soon forgotten, or may leave but a vague impression upon the mind, and men generally, and very justly too, leave a greater margin for errors in speech, than in that which is deliberately written and printed; besides, what is printed is easily referred to, and can be called in question at any time. If the Elders will bear this in mind and act upon it, it may sometimes save them difficulty, and it will throw the responsibility of what is published to the world, where it belongs—on the Presidency who have the direction of their labours.

It is contrary to every principle of order and responsibility in this kingdom, for one Elder to go into another's field of labour and preach, lecture, or get up a public discussion, without the knowledge and positive sanction of the Elder who presides there, unless it is done in obedience to one who presides over both. We are pleased to be able to say that cases of this kind seldom occur, and it is desirable that they *never* should.

The Lord and His servants value men in proportion to the confidence that can be reposed in them. A man is fitted to be intrusted with great and responsible duties, in proportion as he proves by his conduct that he can be relied on under any circumstances, or in any position, whether agreeable to him or otherwise, to do efficiently what is required at his hands. The Lord has but little use in His kingdom for those He cannot depend on, and the best that can be done with such is to let them carefully alone, or put them in some place that may just as well be vacant, in order to get them out of the way of others. Each Saint is continually proving whether he can be relied on or not, not only by what he does, but by that which he omits or fails to do. When a man is diligent in labour, should he go beyond the mark a little, he certainly shows his good will, and that he only needs experience to make him efficient and reliable.

These general principles are applicable to the Elders in all their labours, and they will do well to continually bear them in mind and carry them out in practice, if they would reap the reward of the faithful and diligent, and bring forth fruits of praise and rejoicing.

We know the burning desires which animate the bosoms of the faithful servants of God to be found approved in all their works. This also is the gift of God, and blessed is he who through diligence and faithfulness obtains it. It is indeed a great and wonderful fact that the ministry of the Church of Christ, called from different nations, from every varied occupation, and without any defined course of mental training, work in all nations, under diversified laws, and every shade of superstitious tradition which the human family are heirs to, with a union and harmony which man-made priestcraft cannot attain to, with all the discipline and education which inexhaustible stores of wealth have placed at their command. The union and power of the Priesthood are already alarming to the world, and the promise is that the watchmen shall see eye to eye when the Lord shall bring again Zion.

But there are many important and some difficult lessons to be learned, before the traditions of the fathers can be all exchanged for the unity of the Holy Spirit. To aid in the accomplishment of this, God has set the necessary authorities and gifts in the Church. The Elders are the great living examples of Godliness. If they are true and faithful in their movements, the people over whom they preside will partake of their spirit, and become so, as well as their families. The great final injunction which the Lord gave unto Moses after giving him the Law was, "See that thou make all things according to the pattern shewed to thee in the mount." So we must labour. In order to efficiently accomplish the work committed to our hands, we must

be ready momentarily for any instruction, therefore a Pastor, President of Conference, Travelling Elder, or President of Branch should not leave his field of labour without having first obtained leave of absence from his President or Pastor, as the case may be. A departure from this rule of conduct opens the way to untold mischief, which time and space prevent our noticing at present, but which the wise will understand and prudently avoid.

We have many letters addressed to us, containing questions which have before been answered repeatedly in the *Star*, and which our multiplied duties will scarcely allow us time to answer, particularly by note. We therefore refer our readers to an article under the head of General Instructions, published in *Star*, No. 2, present Volume, copies of which were also forwarded to the various presiding authorities and and Agents in all the Conferences, and request its careful and frequent perusal.

Cherokee Mission.

Through the politeness of Elder J. H. Hart we have been favoured with the perusal of several letters addressed to him by Elders labouring among the Cherokees. As the Saints are interested in the spread of the Gospel among the tawny sons of the forest, as well as among the more privileged of the world, we publish the following for their information:

Elder Case writes from Creek Nation, Jan. 2nd: "Since I wrote you by brother Kenny, I have spent my time in the Cherokee nation very agreeably while waiting the arrival of brother Miller, whose privilege it is to open the door for the introduction of the Gospel to the Creek nation. I have baptized six persons, and eight or ten others have signified their intention of being baptized as soon as the weather becomes more favourable, at present it is extremely cold. Influential men are preaching Mormonism all through the nation, and many are believing. Among those we have baptized there are some persons of influence, and the leaven is working well."

After relating some manifestations of the power of God among them he continues: "Many are receiving dreams and visions showing them that this is the work of the Lord, and through this the people receive us kindly, and afford us opportunities of preaching. One man who had never invited any preacher to his house, received brother Miller, and with him there is now a home for any Mormon Elder. The spirit of inquiry is increasing and the work progresses. Missionaries 'who preach for hire and divine for money' are raging for fear they will lose their craft and their flocks. Some of their flock we have already got, and they rejoice in the truth. They say they have learned more in one evening chatting with me than all they ever learned from their sectarian teachers. 'Yes,' say they, 'we can learn anything now, we have men who can teach us "things both new and old," we can learn about God, ourselves, and our forefathers;' and thus they rejoice and long for the Book of Mormon, wherein they may find more intelligence.

"Brother Eyring and I arrived in this Nation last Monday. He is going to learn the Creek language, as the greater portion of the people have no knowledge of the English. The people are anxious to hear what we have to say, as the missionaries have spread all manner of reports about us being thieves, and that we ought to be hung and ——. We fear nothing—there is more for us than those who are against us. I feel that the responsibility resting upon us is great in this new field of labour, and beg the prayers of the Saints in our behalf. A good work has to be done here; I have some good boys to help me, and with the blessing of the Lord we will endeavour to accomplish it."

By another letter, dated Saline District, January 10th, we have a confirmation of the above. We wish our brethren prosperity in the Redeemer's cause, and pray that while they have much satisfaction in their labours, the Cherokees may turn unto the Lord God of their fathers, with full purpose of heart, to do His will and fulfil His purposes in the great work of the last days.—*The Mormon*, Feb. 16.

Death of Elder Robert W. Wolcott.

It is our painful duty to announce the death of another Elder in Israel, while absent from his home, on a mission in a foreign land.

Elder R. W. Wolcott was taken ill with the small pox on the 13th of February last, and died at eight o'clock a.m., on the 27th of the same month. His funeral took place on the 28th, under the direction of President Daniel Spencer. From our limited acquaintance with him, we are not able to relate as many of the events of his life, as we should have been gratified to do. The following items are correct, so far as we can ascertain with our limited means of information.

Elder Wolcott was born in Green County, State of New York, on the 16th of August, 1829. He was the son of Aaron and Anna Wolcott. He was called and set apart for his mission to England, at the Conference held in G. S. L. City, April 6th, 1854. He left G. S. L. City on the 1st of May succeeding his appointment, and arrived in St. Louis, in company with several other Elders, also on Missions, on the 31st of the same month. He sailed from Boston on the steamer *Pacific*, on the 5th of July, and landed in Liverpool on the 16th. He was appointed to labour, for a time, in the Cambridgeshire Conference, and succeeded Elder James Pace in the Presidency of the Bedfordshire Conference, on the 1st of January, 1855. He continued to labour in this capacity, until February 1st, 1856; when he succeeded Elder Dana in the Pastoral charge of the Bedfordshire, Cambridgeshire, and Norwich Conferences, in which capacity death arrested him in the midst of his labours.

Elder Wolcott was formerly a Methodist minister, and when passing through Utah on his way to California, in 1852, he embraced the Gospel as revealed through the Prophet Joseph Smith. After he was baptized, he married a lady in Utah, of whose society death soon deprived him, but he married again a short time before he was appointed on his mission. As the fruits of this marriage he had one child, born after his arrival in England. Brother Wolcott was kind and affectionate in his disposition, faithful in the discharge of the duties of his calling, and he won the love and respect of the Saints among whom he laboured, who deeply mourn his loss. Like a true soldier, he died in the discharge of his duty, and without spot or blemish on his character as a Saint, and an Elder in Israel.

During his illness he was attended by both brethren and sisters, who earnestly sought, by every possible means, to add to his comfort, and preserve his life; and although his afflictions were not soothed by the sympathy and attentions of his affectionate partner in life, yet she may rest assured that tender hands administered to him in his afflictions, and smoothed his dying pillow. While his family and friends mourn his loss, they have this consolation, that he only rests from his labours on earth, for a little season, in order to work in another sphere, for the advancement of the same great cause for which he died.

Foreign Correspondence.

CAPE OF GOOD HOPE MISSION.

107 Finch Street, Liverpool,
February 25, 1856.

President F. D. Richards.

Dear Brother—I have written a lengthy report of my proceedings since I left G. S. L. City, and also an account of the situation of the Mission at the Cape of Good Hope, and have sent it to the First Presidency in Zion. Instead of sending you a copy of this report, many items of which have already been forwarded to you, I have concluded to extract from it such items as have not appeared in my former communications to the Liverpool Office.

Elders William Walker, Leonard I. Smith, and myself arrived in Liverpool January 4, 1853, on our way from Utah to the Cape of Good Hope. Here we found President S. W. Richards ready to lend us all the assistance he possibly could. I must say that his conduct towards the Elders, when they landed in Liverpool, was more like that of a father, than of a young man just emerging into the active scenes of life. His kindness will long be remembered by me, and, considering the multiplicity of business on his hands, I was surprised at the attention which he gave to every call. I remained in Liverpool and its vicinity until January 22nd. Having then obtained means for the further prosecution of my journey, I left Liverpool for London, and wrote to brothers Walker and Smith, who had gone to other parts of England, to meet me there. I remained in London, visiting and preaching among the Saints, who received me with great kindness, until February 11, when, between two and three o'clock, p.m., Elders Walker, Smith, and myself embarked on the barque *Domitia*, bound for the Cape of Good Hope.

As an account of our voyage, arrival at the Cape, and success in preaching, and the organization of Branches and Conferences has been forwarded to the Office in Liverpool before, I will pass over it to matters which more particularly pertain to the mission at the present time.

Many tracts have been circulated, and some preaching has been done among the Dutch in Cape Colony, but only a few have yet received the Gospel. They, as well as other classes of the natives, are much attached to the country, and the idea of leaving it frightens them. Their religion is the Dutch Reformed. Only to suggest the idea that their church is not the true one, causes them to look astonished, and they seem to say—"Is it possible!"

Owing to the prejudices of the Dutch against the English in this colony, if Elders should be sent to labour among them, I would suggest that they be not natives of England. Americans or Scotch would do very well, and a native of Holland still better, for they think much of their mother country, and everything that comes from it.

Through fear of another Kaffir war, the Colonial Parliament have passed a law, that all males in the Colony, between twenty and fifty years of age, shall do military duty, except ministers of religion, and some others. The brethren, who had been ordained to the office of either Elder or Priest, claimed exemption from military duty, as "ministers of religion." They appeared before the committee, appointed by the government to decide such cases, but they refused to decide on their case, and referred it to the Attorney-General. In a few days the brethren were informed that he had decided, that they could not be exempted from doing military duty. I immediately, in company with the brethren, paid this dignitary a visit, and requested the privilege of laying before him the organization of our Church, that he might see that my brethren were exempt from doing military duty, according to law; but he refused to hear me, and said, "I have given you my decision, and if you don't like it, you may take it before the Supreme Court." After this I wrote a letter to the Committee before mentioned, requesting a hearing before them, and had my brethren sign it. As I left soon after this letter was written, I am not prepared to state the result; but I told the brethren to claim their rights, and if possible get a hearing before some one in authority, for this is the way that the Lord will prove the rulers of the

earth, and see if they will do justice to the Saints.

When I left, 176 had been baptized in Cape Colony. Of these about 30 are natives, the remainder English emigrants; 38 had been cut off, one had died, one emigrated to India, and three to Australia, with the intention of going from these places to the land of Zion; twelve have emigrated to America, *via* England, two of whom went before those who lately arrived in London on the *Unity*; leaving now 121 Saints in Cape Colony, in good standing. When I left, the work was still spreading. A number, I believe, would soon be baptized, if there were Elders there to labour among the people. We have ordained some of the brethren to be Elders, and appointed them to preside over the Saints whom we have left behind. I believe that they will prove faithful, and act up to the light which they have.

The Saints are anxious to have more Elders sent to them, and the universal question they asked was—"When do you think that we shall have more Elders from Zion." Of course I could not tell them, but I promised that I would lay their case before the authorities over me.

While in Cape Colony, I paid out about £38 for printing. There has been from £140 to £150 worth of books sent from Liverpool, for the benefit of the mission. I have remitted £40 to the Office in Liverpool by mail; and Elder Walker and myself, since our arrival in England, have paid £45 19s. 9d. There has been collected in the Colony, and remitted to the Liverpool Office, £16 6s. 7d. for the P. E. Fund.

When Elder Walker left, agreeable to my instructions, he appointed Elder Edward Slaughter, of Port Elizabeth, book agent for the Eastern Province, and Elders Walker and Smith left in his hands all the books which they had in their possession, belonging to the mission. When I left, I appointed Elder Richard Provis, who lives at Mowbray, general book agent for the whole Colony, until such times as other arrangements are made. The expense of freight, duties, &c., on books sent to the Colony, has been considerable, so that I have been obliged to sell them much higher than they are sold in England. I have given away many pounds worth of books and pamphlets to spread the work, paying for them partly out of my own pocket, and partly by occasional contributions from the Saints of the Cape Conference.

I have kept a strict account, in writing, of everything pertaining to the financial affairs of the mission, and left it in the hands of brother Provis, so that whoever comes after me can see the course I have pursued. I have not been in the habit of trusting out books, except to Elders Walker and Smith, who have acted as agents. After brother Slaughter was appointed agent of the Eastern Province, I sent him a letter of instructions, in which I made the following remark—"I do not make it a practice to trust out any books, &c., except to agents; if I am ever so foolish as to do it, and the persons neglect to pay, I pay it out of my own pocket, and not let the mission suffer for it." My object has been to manage so that the cash and books on hand would at any time pay what the mission owed.

Just before I left, I took an inventory of all the cash, books, pamphlets, &c., which were on hand, also what were in the hands of Elders Walker and Smith, as agents, prizing them at the Liverpool wholesale price; and I found that the amount was about £12 more than the mission was owing to the Office in Liverpool. There were also £9 8s. 11d. worth of pamphlets on hand, which I have had printed in the Colony, and the expense of publishing paid. These I have left for the benefit of the mission, which makes upwards of £20 worth of books in the Cape of Good Hope Mission over and above what the mission is owing. For want of proper mail facilities, I have laboured under many inconveniences in forwarding the *Star* and *Journal of Discourses* to my brethren. For the same reason it has been difficult to circulate pamphlets, &c., through the country.

In my instructions to the Saints, I have endeavoured to teach them the first principles of the Gospel, and the gathering, and that it was of more importance to learn how to live their religion, day by day, than to be troubling themselves about doctrines and principles that did not immediately concern them. I have tried to lay before the Saints the object of the P. E. Fund, and urged them to do what they can for it. I have also taught them the principle of Tithing. When speaking on this subject, I have always been impressed upon to say to them, that when they gather to Zion they should not only

be willing to pay one-tenth of their property to build it up, but ten tenths, adding themselves, wives, and children, in order to secure the bargain of eternal salvation. This is the way that I understand the revelations of Jesus Christ, which I have made my study since I have been from the body of the Saints.

It is not so easy as one who has not had the experience might suppose, to establish the Gospel in a country where it has not before been preached; where the climate weakens the constitution of persons brought up in a northern clime; where the people speak three or four different languages, and are of all kinds, grades, conditions, and complexions; and where there are only two or three hundred thousand scattered over a country twice as large as England.

I have often felt, while I have been on this mission, as though the privilege of having the society and counsel of those who preside over me, if only for a few moments, would be invaluable. My situation has often driven me to the throne of grace, and my prayer unceasingly has been, "Lord, give me wisdom, that I may know how to manage the things committed to my care."

As President of the mission, I have not accomplished as much as I could wish, yet, if those who sent me and my brethren are satisfied, I am. If they are not satisfied, and think that I need correction, all I ask is, that I may receive the chastisement with meekness, and kiss the hand that inflicts it.

Having made my report to you, and to the First Presidency of the Church, whose characters I trust I shall ever hold sacred, sustain, and defend, I feel the responsibilities that were placed upon me in August, 1852, rolling off; and when I shall have arrived in Utah, with the Saints now on their way from Africa, I shall consider that the mission appointed to me, nearly three years and a half ago, is fully and completely closed; yet, I trust that I shall ever hold myself ready, at a moment's warning, to take other missions, or do whatever those who preside over me shall be pleased to direct.

If it was not for fear of exhausting your patience, I would continue writing, and express the feelings of my heart, for it is full of gratitude to my Heavenly Father, for the light of the Gospel and the plan of salvation revealed through Joseph the Prophet. I have never enjoyed myself better than when I could stand before Saints and sinners, and declare unto them the Divine mission of our martyred Prophet, saying to them, that he, under Christ, would be the leading judge of this generation, for he was sent to this generation, and if they would not believe it, the time would come when they should know it, to their sorrow and condemnation.

Will not I defend the character of the Prophet Joseph? Yes, I will before all men, for he was the instrument in the hands of God of giving me and my brethren the Holy Priesthood, through which we obtain light, knowledge, and salvation. Will I not defend and uphold those men whom he has ordained and left to carry out the work which he commenced? Yes, for on them I am dependent for further light, knowledge, and keys of exaltation, while they also, in connection with him, will be the judges of this generation. May his words, who sealed his testimony with his blood, delivered to the Quorum of the Twelve before his death, ever be fresh in my mind — "There is not one key or power to be bestowed on this Church, to lead the people into the celestial gate, but I have given you, showed you, and talked it over to you; the kingdom is set up, and you have the perfect pattern, and you can go and build up the kingdom, and go in at the celestial gate, taking your train with you." My prayer is that I may be one of this train.

I will here say, in regard to Elder Richard Provis, whom I appointed general book agent at the Cape of Good Hope, that I have given him instructions in the business, and I am perfectly satisfied that all books, pamphlets, &c., sent to him will be seen to and taken care of, and a strict account kept of all moneys received for them, or for the P. E. Fund, and that it will be forthcoming when called for.

I certainly feel interested for the mission and the Saints at the Cape of Good Hope, and wish to do all I can for their benefit. My business is merely to present the situation of the mission to those who preside over me, then leave it for them to act as they think proper.

I remain your brother in the covenant of peace,

J. HAVEN.